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The CHRISTIAN CENTURY

A Journal of Religion

The Case for Romantic Love

By Lewis Worthington Smith

Building Military Morale

By Theresa L. Wilson

Primary Peace Attitudes

By Marguerite Bro

When is God Near?

By Joseph Fort Newton

The End of a Cycle

An Editorial

Fifteen Cents a Copy—August 14, 1929—Four Dollars a Year

The CHRISTIAN CENTURY

August 14, 1929

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From Romantic Love to Race Riots

What does the editor mean by spreading such a table of contents before us in August. I thought that was the month, above all months, when journals of religion marked time and waited for their readers to get back from their summer vacations. But here is a cover page which is about as exciting, as to both names of contributors and titles of articles, as any that I have seen for some time.

What is that man talking about in his article on "Romantic Love"? Moonlight and rippling water, shady nooks and hill-tops for two? Not at all. It may be disappointing, but that does not happen to be the direction of his thought. It is a fresh contribution to the old debate on chivalry versus equality. Remember the toast: "Here's to Woman; once our superior, now our equal." But for historic background, showing just what chivalry actually did for and to woman, see also Prestage's book, "Chivalry." It wasn't all so lovely in fact as it is in poetry.

Questions will keep rising in my argumentative mind, and Mr. Smith has so gallantly and eloquently espoused the now unpopular side of the controversy that I would like to know how other readers feel about it. Taking it as proven that romantic love represents the spiritual structure which civilization raises upon a biological foundation, does it follow that the treatment of woman as a weak but lovely thing is the only form which that structure can take? Or does the very fact of making her physical weakness (if any) the determining factor in the relationship of the sexes imply a turning back to the primacy of the body, which is the thing that civilization is trying to get away from?

What sort of case could be made out for comradeship, rather than reverence for a figure on a pedestal, as a type of romantic love? One trouble about putting people on pedestals, or in glass cases, is that it makes it so difficult for them to be wholly human. Life on a pedestal is a terrible strain. Ask the prince of Wales the next time you see him. The privilege of receiving special consideration because of either weakness or superiority is bought at a great price. These are not counter-arguments, you understand, but merely considerations suggested by this very provocative article.

The articles by Theresa Wilson and Marguerite Bro fit together like the two parts of a broken stick. One might think that they had collaborated, but I am assured that they did not. One tells how, by the ingenious methods evolved by the R. O. T. C., the minds of the young are "conditioned" to react favorably toward military things; the other tells how the minds of those still younger may be "conditioned" to react favorably to the procedures of peace. Together they make a brief but effective treatise on the psychology of militaristic and peaceful attitudes.

Don't overlook what Professor Holman says in his Chicago letter about the incipient race riot on the beach. The Chicago papers seem not to have heard of it, but it really happened and it presents a very serious and threatening situation. Perhaps we need some "conditioning" in regard to that matter also. There never was a race problem yet that was settled by the police so that it would stay settled.

THE FIRST READER.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

CONFLICTING national interests, and still more conflicting national habits of thought, involved in the proposed Young plan for the financial settlement in Europe render the course of the conference at the Hague anything but easy and its

success precarious. The choice of the Hague as the

Hague Conference Considers The Young Plan

place for the conference was itself the result of a conference. The English wanted to have it in London and the French in Paris. British sentiment will not easily be satisfied with the proposed reduction of the percent of the reparations payments which Great Britain is to receive. France must still be persuaded that the early evacuation of the Rhineland—a point not specifically included in the Young plan but closely related to it—can be carried out without jeopardizing her interests. Germany is not pleased with the suggestion of a special international commission to have oversight of the occupied area and the questions connected with the occupation. The location of the international bank will give rise to as many urgent, not to say insistent, invitations as there are important countries which will participate in it. There is some rough road to travel before agreement is reached and the plan is ratified. The one thing that, more than any other, makes for the success of the conference is that there is no alternative except chaos.

Russia and China Still Parley

NO NEWS in regard to the progress toward settlement of the Russian-Chinese dispute may be good news. To be sure, the parleys between the parties that were on the verge of hostilities a few weeks ago seem at the moment to have reached a deadlock with the Russian demand for the right to station troops along the Chinese eastern railway, which forms the subject matter of the dispute, and the Chinese refusal to yield to that demand. Press reports as to the state of the negotiations, and even as to whether or not there have been any direct negotia-

tions between the parties, are conflicting. It is reported that a formal conference is to be held at Chita, in Siberia. Meanwhile the press, with no great confidence in the good faith or the pacific intentions of either contestant, tends to play up every unfavorable incident as though it were the actual beginning of hostilities. In reality, it is quite evident that there has been a good deal of laudable restraint on both sides, assisted no doubt by the fear of interference by other powers whose moral support neither wishes to forfeit and whose non-interference both are anxious to secure. The Kellogg pact and the peace sentiment of the world could scarcely be put to a severer test. The scene of conflict is remote and the issues intricate. One of the parties to the dispute is the government which, of all others, commands the least confidence in its good faith, and the other is handicapped by an inflamed adolescent nationalism, a lack of enlightened public opinion, and a government whose tenure is still precarious. The temptation on both sides to win prestige by the old trick of waging a war for "national honor" is very great. If peace can be preserved under these unfavorable conditions, it will be a sign that the world has made real progress.

The President Is in Earnest About Reduction of Armament

THE ACT of the President in suspending construction on three cruisers seems to have commanded the approval of almost everyone except Senator Swanson who charges that his act is illegal and frustrates the purpose of congress in the passage of the naval appropriation bill. It certainly frustrates the purpose of Senator Swanson, who is one of the most determined and convinced advocates of a big navy. "The President has no authority to suspend this appropriation," he says, "except upon the completion of an international agreement, which must be ratified under the constitution before it becomes effective." We cannot pass upon the legal merits of this claim. Confidence in Senator Swanson's judgment is not increased by noting that he charges Mr.

MacDonald and the British Labor government with being responsible for competitive naval increase. The President has gained new friends, and some new enemies, by urging also reduction of army expenditures by abandoning expensive and useless army posts. Most Americans know that this is not, at heart, a militaristic nation. But how can we make the world believe it in the light of our military budget which, as the President points out, is the world's largest? It amounts to \$624,600,000 for the current year, as compared with \$551,464,000 for Great Britain, \$407,915,000 for France, and \$224,352,000 for Japan. Our budget for this year is \$60,000,000 more than last year, while those of the other three show decreases. But mere economy is not enough. Mr. George Young, a British diplomat, speaking at Williamstown, points out the danger that, by making reductions only in the most expensive and least effective features of the military and naval establishment, such as antiquated army posts and cruisers, attention will be still more concentrated on the more novel and deadly instruments of warfare, submarines, airplanes and poison gas. With the war machinery of the world reconstructed by the elimination of the clumsy instruments inherited from the past and by the increase of the newest, and possibly cheaper, modern engines of destruction, war would become more deadly than ever. Mere limitation of armament is not enough. But meanwhile, limitation—or, to use the President's more definite word, "reduction"—is good.

Bishop Cannon Defends His Record

BISHOP CANNON has issued a 15,000-word statement in self-defense against the attacks which have been made upon him. It will be remembered that he was charged with profiteering in flour during the war, with using funds of the Methodist board of temperance and public morals to further the election of the Republican candidate in the late presidential election, and with making his office in the church a means of exercising political influence, as well as with speculating through a bucket-shop. To the first three charges he issues a general and detailed denial. His statements on the subject of speculation are adequate enough, in our judgment, as a personal defense of himself, but they evidence the need of further thought among religious leaders upon the whole subject. He had been brought up, he says, to regard all trading in Wall street as gambling. Later he found that the most respectable religious people did it. Col. B. "was a recognized leader in southern Methodism." Mr. W. "was a man of great piety, president of the Virginia Bible society, and went every Sunday to teach the convicts in the Virginia penitentiary." Yet both of these men bought and sold stocks for a profit. "A large percentage of the owners and employees of the brokerage firms in

Richmond were members of our churches in good standing." Is it possible, in this generation, for an intelligent Christian man to defend an economic practice the legitimacy of which is called in question by saying that it is supported by church members and Sunday school teachers? When the church itself admittedly has so much to learn about the principles and practice of economic morality, no man who professes to do any thinking for himself about the questions of right and wrong can be satisfied with such excuses. "I became convinced," he says, "that there was very much latent hypocrisy in the attitude of very many persons on this subject"—speculation. And so there is, especially among those who have, for political reasons, criticized him for doing what they have no scruple against doing themselves. The shallow moralizing which condemns speculation as identical with gambling is fallacious, if not hypocritical. But the whole system of which speculation is merely one feature needs a thorough scrutiny in the light of Christian principles. That condemning all who buy and sell stocks for a profit would result in the elimination of some of the "best people" in our churches, is a matter of no consequence. So would the condemnation of all who under-pay and over-work their employees, and those who profit by the abuses of child labor. The question is not, What do the "best people" in our churches do? but, What is in accordance with the ethics of Jesus and an enlightened sense of human values?

Disciples Convention Meets in Seattle

THE ANNUAL convention of the Disciples of Christ was in session in Seattle, August 8-14. At the present moment it is too early to make any report of the proceedings. Press dispatches in advance of the convention have spoken of a possibility that an effort would be made to exclude from the denomination those congregations, perhaps a hundred in all, which have abandoned the traditional practice of the Disciples by admitting unimmersed persons to full membership. A few weeks ago the Western Pennsylvania missionary convention of Disciples voted not to permit such congregations to contribute to its treasury. Since even the most conservative Disciple churches not only allow unimmersed persons to give money to the cause but also welcome them to the communion table, on the ground that it is the right and duty of each man to "examine himself and so let him eat," refusal to accept missionary offerings from churches which have unimmersed members is a radical departure from the practice and precedents of the denomination. This extreme measure was adopted in the Pennsylvania convention probably only because there seems to be no other way in which it could withdraw fellowship from the unimmersed and those who receive them, since the conventions are mass meetings with no committees on credentials. For several years this matter of "open membership" has been the hot

spot in all the controversies among the Disciples. All other differences revolve about that. To be suspected of unsoundness among the Disciples means, whatever form the particular indictment may take, to be suspected of leanings toward open membership. The national conventions have heretofore not looked with favor upon the efforts that have been made to bring the matter to an issue by any measure calculated to disfellowship the advocates of the open door, but have contented themselves with either seeking assurance that open membership is not practiced by their missionary churches in foreign fields or by taking steps to insure that it shall not be. The Disciple constituency in the northwest, which will furnish a large part of the attendance of the convention at Seattle, is theologically conservative. It will be as good an opportunity as any in recent years for the adoption of such a proscription measure. And if it should be done, it would still remain to be seen to what extent the denomination as a whole with its one and a half million members would accept, as voicing its sentiment, the expression of two or three thousand assembled at Seattle not as delegates but as individuals.

Catholic Toleration in a Catholic Country

WE HAVE hesitated to publish as authentic the accounts, given briefly in press dispatches, of a recent edict of Catholic intolerance in Peru. The receipt of the full text of the edict from a correspondent in Peru puts the matter beyond doubt. The decree on "The Teaching of the Catholic Religion," as published in "El Comercio," of Lima, Peru, June 29, 1929, prohibits the giving of any religious instruction which is not in accordance with the religion of the state in any school, either public or private. The full text of the decree is as follows: "The President of the Republic, *Considering*: That although the constitution guarantees liberty of worship, this should not be carried on in such a way that the schools are converted into centers of sectarian propaganda opposed to the religion which the nation professes; That the establishments of learning in which religions opposed to that of the state are propagated realize a work destructive of the national unity which it is incumbent upon the government to conserve and foster; That that propaganda is more harmful when it acts upon the Indian population, which ought to be specially protected by the state; That in articles 50, 33, 79 and 191 of the organic law of education, religious instruction in accord with the religion of the state is prescribed; In accord with section 7 of article 121 of the constitution and in exercise of the authority conceded to the executive power by law number 6520 for the reformation of primary and secondary education and the administrative reform of this branch; *Decrees*: In the educational establishments which function in the Republic, public as well as private, no doctrines may be taught which in any sense are opposed to the religion of the state." There is reason

to believe that the president himself dislikes this decree and that only difficult political circumstances have forced him to issue it. Verbal assurances have been given that the decree will not be put in force for the next sixty days. Before that period elapses, it may be that the election, with only one candidate, will make the president feel strong enough to revoke or modify the decree. The decree seems to have been aimed chiefly at the Seventh Day Adventists who have been very successful in their work among the Indians in southern Peru. One young lawyer, a member of the national board of university instruction, opposed the decree and has since been forced to resign.

Prison Rebellions a Symptom Of Something More Serious

THE FACT that within scarcely more than a week three serious revolts of prisoners occurred in three different prisons—at Dannemora and Auburn in New York and at Leavenworth, Kansas—is an indication of something seriously wrong with the conditions in the prisons and probably with our whole system of penology. The first and simplest explanation of the New York cases was that the Baumes law was to blame; that prisoners sent up for life for a fourth offense, which might in itself be rather trivial, were in a state of hopelessness which, combined with the sense of injustice resulting from receiving a life sentence for a small crime, rendered them ready for any desperate remedy. This explanation breaks down in view of the fact that the total number of convictions under that law has been too small to have an appreciable effect on the morale of the prisoners, and it has no application at all in the Leavenworth case. Overcrowding, idleness, and the failure to classify and segregate prisoners of different types probably accounts for much of the trouble.

What Will They Do When They Go Out of Prison?

CONDITIONS in the federal prison at Leavenworth were known to be bad. A congressional investigation last January revealed the fact that nearly twice as many prisoners were confined there as the buildings could reasonably accommodate. The New York prisons are little better in this respect and worse in others. Many of the buildings are unsanitary, all of them are inadequate. Some of the men have heavy and monotonous work, and others have none. The inadequate pay of the prison guards makes many of them vulnerable to bribery. A system of treatment which deprives men of hope and of the normal incentive to good conduct prepares them for any sort of desperate adventure which promises even a chance of liberty. The great majority of men in prison will some day go out again into civil life. What they may do then is much more important than what they may do while they are in prison, but it depends largely upon what is done to them while they are prisoners.

The serious aspect of these prison rebellions is that they indicate that there are some thousands of men, sooner or later to be at large again, who are in rebellion against society. The remedy is not harsher repression but more intelligent rehabilitation.

The End of a Cycle

SINCE the war, the movement for Christian unity has passed through a definite cycle, and is now returning to the level from which it receded after the Armistice. Probably the highest point of interest which the movement ever attained was just at the end of the war. The immediate effect of the war was to unify everything, by concentrating all resources and emotions on the single objective of victory. All distinctions tended to be blotted out. The college-bred man found himself at the front side by side with men of the most meager education, and they became comrades and pals in the common experience. Culture was subordinated, if not regarded with contempt. Its distinctions were without point. Chaplains and Y workers, of many creeds, found themselves united in the single task of contributing to the moral and physical welfare of the soldiers. Their creeds were subordinated, and indeed were held in contempt, in the presence of the gross necessity of creating morale.

Those who kept the home fires burning were caught up in the same unifying wave of emotion. Churches became recruiting stations. Prayers and sermons voiced the paramount yearning for victory and the safety of sons and brothers at the front. Sectarian propaganda and evangelism were discontinued. Denominational headquarters were linked together by a general wartime commission. Under the pressure of war-time economy many local churches suspended their separate services and united under one roof. Sentiments of unity were in the air. Protestant chaplains on their return from the front liked to tell of sleeping under the same blanket with a Catholic priest. Stories were told of Jewish rabbis holding the crucifix before the eyes of dying Catholic soldiers. All such incidents met with grateful applause when they were reported in the press, in theatres, in churches, and in chambers of commerce.

It seemed as if a new day for religion was at hand. How could we ever go back again to the contentious days of sectarianism? All sectarian claims were at a discount. Gripped by a common and preeminent objective, our cultural and doctrinal interests seemed to be fading out. The feeling was general that a definite by-product of the war would be some new advance in Christian unity. Prophetic minds sensed the importance of projecting plans for a new alignment, at least within Protestantism.

While the tide was at its flood two proposals were laid upon the thresholds of the churches. One was the unconditional offer of the Presbyterian general

assembly of May, 1918, to join with all other Protestant churches in an organic union of Protestantism. The other was the Interchurch World movement. The fate of both these projects is still fresh in the memory of the churches. The Presbyterian offer was taken up with great earnestness by some of the best spirits in American church life. Over a period of more than two years, conferences were held by representatives of many denominations. Finally, at Philadelphia, a well articulated plan of federal union was devised.

The conception was practical enough. It involved no sacrifice of conviction on the part of any denominational unit. It proposed to begin modestly and cautiously, leaving room for the increase of unity as the constituent groups became accustomed to the initial unity with which the new project was to begin. But the theoretical success thus attained proved to be sterile. The war was over. Traditional habits were reinstating themselves. The tide of emotional unity created by the all-powerful war-time objective was steadily ebbing out. The Philadelphia plan, fruit of the challenging Presbyterian offer, was left stranded on the dry sands. No harm was done, except in the disappointed hopes of those whose eyes had been smitten with the vision of a new era for organized religion.

Not so in the case of the Interchurch World movement. Unlike the merely theoretical development of the Presbyterian proposal, the Interchurch proposal was no theoretical matter. It was practical in its procedure, involving at the outset actual commitments by the denominational boards. It disavowed any implications of organic unity, stating its purposes in terms of a vast cooperative endeavor by denominations whose independent status would be affected not at all by participation in it. The Interchurch idea reflected the methods by which the war itself had been financed. It assumed that religion was no mere esoteric affair of churches as such, but a pre-eminent public interest. It proposed to bring religion out of doors, to utilize the bill boards and the secular press as agencies for propagating its claims upon the community. It proposed to raise all the money for the missionary and benevolent enterprises of denominational Protestantism in one budget. It used the quota principle to which the people had become accustomed in the sale of war bonds. It was developing a vast central bureau of secretaries, commissions, publicity experts, accountants, etc., and had established headquarters of unprecedented size and expensiveness in order to carry on its daring program.

The collapse of this great structure, involving all the denominational treasuries in huge debts, still resounds in our ecclesiastical council chambers. There was much recrimination by those who sought to explain why it had happened. But below all partial explanations the simple truth would seem to be that the Interchurch movement was an expression of the war-time emotion of unity, an emotion which was in large

part artificially generated and destined to pass with the passing of the war itself. The movement was left stranded on the bank when the tide of feeling on which it had been launched ebbed away.

The war was followed by the recrudescence of the spirit of separatism. Denominational fence-builders went forth to mend the fences which war-time co-operation had all but broken down. All those considerations by which the denominational system is maintained—vested interests, officialism, pride of tradition, familiarity—reappeared when the emergency emotions of war-time morale subsided. "Normalcy" became the ideal no less in religious circles than in political. To get back to the familiar conditions of those "happy days" before the nightmare of war came over us—this was the inevitable longing of our easily deluded human nature. We were tired. We had enough of adventure. Our idealism was burned out. We had to fall back upon something sure, and nothing seemed so sure as those conditions which obtained just before everything had been upset.

Another factor entered in to cause this reaction in Christian idealism. That factor was the rise of fundamentalism. Fundamentalism is distinctly a post-war phenomenon, as it is also distinctly an American phenomenon. It is inaccurate to identify fundamentalism with conservatism. Fundamentalism is always and everywhere conservative in its theological point of view, but not all conservatism is fundamentalist. Fundamentalism, in the conception of the Baptist editor who coined the term, is militant conservatism. It is conservatism become self-conscious, aware of itself as the only true faith, and conscious of a divine commission to seize control of the church for itself exclusively. Conservatism is not inconsistent with tolerance. Fundamentalism is inherently intolerant—it makes no place in the church for missionaries or ministers or other servants of religion, or for members, who regard religion from the modernist or liberal point of view.

The fundamentalist movement got its passion directly from the war. W. J. Bryan's advocacy of the thesis that Germany caused the war because she was under the spell of modern thought, and that modern thought means higher criticism, evolution, and Nietzsche's will to power, was a call to battle which transformed conservatism into fundamentalism. Obviously, if the United States was to be saved from becoming another Germany, the American churches must be saved from modernism. Mr. Bryan's leadership in this crusade was not confined to his own Presbyterian denomination. He had been a powerful political figure for many years. For him to launch a theological and ecclesiastical crusade was to invest it at the start with a public significance not usually attaching to churchly differences. It was Mr. Bryan who brought a theological controversy out of the esoteric shelter of church and seminary and spread it on the front page of the secular press.

Naturally, the denominations, wrenched internally

with theological strife, and threatened with division, were in no mood to consider any forward step for the church as a whole. Each denomination was fighting for the unity of its own life. Fundamentalism was attempting to wrest control of the machinery and policies of the denomination from all except those who lisped its shibboleths. Threatened with division, the free play of scholarly thought within the churches was thus considerably inhibited by considerations of denominational loyalty. Catholic-mindedness could hardly grow in an atmosphere charged with controversy over certain aspects of Calvinistic theology, biblical infallibility, the virgin birth, baptism by immersion, a miraculous millennium associated with the second advent of Christ, and such questions. The result has been a period of theological stagnation and ecclesiastical marking time. Nobody wanted to rock the boat. The general feeling prevailed that the storm would be short-lived and that it would be indescribably sad were impetuous action to lead to division. The denominations most acutely affected by the storm—Presbyterian, Baptist, and Disciples—have apparently come through safely and their intellectual leadership is beginning to exercise again the freedom of constructive thinking which was held in voluntary repression throughout the crisis. It is generally believed that fundamentalism as militant intolerance has completely relaxed its grip on the denominations, and that the differences between conservative and liberal are to be reconciled by the normal processes of education and discussion within a fellowship whose members are determined to keep the unity of the spirit in the bond of peace.

With the passing of the fundamentalist controversy the denominations are becoming aware of the fact that the return to pre-war "normalcy" has not brought the gains which were expected. The work of the denominational repair man after the war was amazingly well done. Our denominations were never so well organized as today. Protestantism never had so competent a system of ecclesiastical machinery as is afforded by the Methodist, Baptist, Presbyterian, Congregational, Episcopalian, Disciples, Lutheran and many other denominational mechanisms today. Systems developed by great business and publicity enterprises famous for their efficiency have been adopted by the churches.

But the more our denominational system is developed the more its incompetence is exposed. There is a general feeling that the machinery of denominationalism is unequal to the gigantic tasks of the kingdom of God with which our complex society confronts organized religion. The denominational appeal has gone stale. It cannot be sweetened or spiced to suit the taste of modern intelligence. It is not surprising, therefore, that voices are heard in all communions appealing for something like a new deal in Christian organization.

Why should these separatist bodies longer continue to hold our allegiance? They arose in circum-

stances which no longer exist. They reflect views which no longer are vital. Their presence diverts attention from the great objective. It is impossible for religion to be "geared in" with the controlling forces of society by means of the multiple mechanisms of our Christian sects. The grandeur and dignity—the moral authority—of religion demands that it find for itself some unifying expression. The spirit of our day is feeling after such a united and unifying expression.

The apparent impotence of our denominational systems is no cause for regret or discouragement.

Religion has merely come to the end of a cycle.

The Man Who Knew What the Nations Wanted

A Parable of Safed the Sage

THERE was a man in London who gave much of such Thought as he was capable of Thinking to the Wants of the Nations of the World, and he decided that what the Nations of the World Wanted was Rulers who would Enact Just Laws, Rules and Regulations without Partiality or Favouritism. And he obtained permission to Expound that doctrine in Hyde Park. For in that Park on a Sabbath Afternoon a man may say almost anything he doth like to hear himself saying. And he may declare that there is not one Honest Man on the London Police Force, and that if there were one Honest Man then he would be discharged the minute his honesty was discovered. And the London Police will stand around and hear him and smile. And he may denounce the Government and send the King to a place where I think the King will never go, and no Official will pay the slightest attention to him. But as there be certain men whose joy in life is to Orate in Hyde Park, so there be men whose joy in life is to question and heckle the Hyde Park Orators.

Now the man who had discovered what was the matter with the Nations of the World, wrote on a blackboard, What the Nations of the World Want is Rulers who will Enact Just Laws, Rules and Regulations without Partiality or Favouritism. And he hung the Blackboard over the front of his Pulpit and he started to Orate.

And when he had repeated two or three times what he had written on his Blackboard, he discovered that he had nothing more to say. And what was worse, his Audience discovered the fact a little sooner than he did.

And they began to heckle him, and to ask him questions. And he could not answer, and they laughed him to scorn. And a Woman in a faded Blue Hat attempted to help him out, but as soon as she got the Center of the Stage, she improved the opportunity to keep it for herself, and to ask him questions. And the crowd said, That's roight; hanswer the loidy.

And the Loidy said, I'll bet ten bob 'e can't hanswer.

And I do not think she had ten bob, but that did not deter her from offering to bet.

And the Orator said, Napoleon led 'is harmies.

And one of the men said, O, I don't think you ought to bring Napoleon in.

And the crowd laughed.

And the Orator said, You tike an Elephant.

And they said, That's roight; where'll you tike 'im?

And they laughed.

And by this time they had him at their mercy. And he said, I thought I should address Reasonable and Decent People.

And one of them said, Won't you please say that again? My sister has just come.

And I stood by and listened to this sort of thing for it may have been an hour, and I said, It is not altogether so in my country, for there the Congregation doth not answer back. But I have known men who rise to discuss Grave and Weighty Questions, who know just about as much of the problems they discuss as that man knoweth, and it is of the Lord's mercy that the Orators be not driven into corners such as this man doth now occupy by reason of the Merry Wrath of Long-suffering Audiences.

And I said, I would that men everywhere might learn that it is not enough to announce a Platitude, but that a man who doth attempt to instruct the Publick should have a Little Knowledge concerning that on which he doth propose to enlighten his fellowmen, lest happily they rise up and ask him some Question that shall put his Ignorance to Shame. For it is one thing to be assured that What the Nations of the World Want is this or that or the other, and quite another thing to inform the Nations of the World or any considerable part of them how the things that the Nations of the World may be assumed to want may possibly be secured. And unless that be done, it is not worth while discovering what they want.

Garden in Late Summer

GO SWIFTLY and remember these gardens
Before snow comes and all life hardens
Into a frozen chrysalis.

Who will know, again, such beauty as this?

The golden glow turns brown, and hands
Lift up to catch the drift of blowing petals.
The hardy aster bed withstands
The biting frost that comes and settles
Its white upon the heads
Of zinnias in their beds.

Go softly and leave no breath of fear
To add to this, already here.
Touch on the dahlias a farewell kiss.
Who will know, again, such beauty as this?

RAYMOND KRESENSKY.

Building Military Morale

By Theresa L. Wilson

MUCH has been both written and said concerning the supposed assumption on the part of the pacifically minded, that military training in schools, colleges and camps, will produce in the trainees a desire for war, a thirst for enemy blood, or a generally aggressive attitude toward humanity at large. Now, the pacifically minded are, like the militaristically minded, of varying degrees and types of intelligence. There are undoubtedly some who are not yet aware that neither war hunger nor blood thirst result from military training; but there are others who are consciously aware that military training of the youth of any nation is intended to, and does, produce something far more valuable to the war system, than either war hunger or blood thirst, namely, military morale! They are increasingly aware that military morale is not merely an objective, it is also a realization; and circular-wise, this fact, proof of the possibility of achievement, has in its turn served to strengthen the objective.

So then, the Reserve Officers' Training corps—usually referred to as the R. O. T. C.—aims to foster in the youth of our country those subtle, subconscious fixations, both mental and emotional, which, summed up in the term "loyalty," may be relied upon in time of emergency to react in the form of unquestioning devotion to the cause of national defense as interpreted by military men. As stated heretofore, the intelligent pacifically minded are keenly aware of this aim, and they look with a certain degree of admiration upon the method used for its achievement. For the method is that of applied emotional psychology.

"Pooh! Pooh!" says the student R. O., "this is military science; cold, intellectual theory plus hard physical drill." To all of which, one makes reply, "Stop, look, and—"

War Department Good Psychologist

Psychologists do not agree concerning the age limits of adolescence. But they do agree that those periods of youth which are usually spent in high school and college are correctly termed adolescent. This term, psychologically interpreted, bespeaks that state of being wherein the subjective doors of emotion stand most invitingly open. The department of war is splendidly clear-sighted. Behind the open doors of adolescent emotion, it has discerned in sharp outline the shadows of pride, ambition, desire for service, gratitude; less clearly, the shadows of dramatic instinct, love of display, spirit of adventure, urge of sex, beauty; and, as if merging with both groups, the shadow of recreative sociability.

And the department of war, realizing that the invitatory open doors are an evidence of the receptivity of the shadows within, has worked with skill and intelligence to charm the emotional shadows into reality. Thus, the pacifically minded have awakened to

a realizing sense that the savor, the tang, of the ancient phrase "military discipline," has been so mingled with the sweet spiciness of the "basic" and "advanced courses" of the R. O. T. C., that it is scarcely recognizable.

To prove conclusively the truth of the facts cited, note in what manner adolescent pride and ambition are used and developed through the "friendly competition," fostered by the department of war, among colleges and schools all over the United States, for the honor of "distinguished R. O. T. C. rating"; through the acceptance of the Hearst trophies and awards for R. O. T. C. rifle marksmanship; through official approval of the prizes, and even scholarships, offered by high schools and colleges for proficiency in military science at R. O. T. C. and C. M. T. camps!

Aspiration to serve—what or whom being secondary—is never so idealistically strong as in adolescence. How then, for the high school or college student, could it be so perfectly expressed as in service to country? This morale builder is emphasized; the best type of army or naval officer is present on field days and other occasions, to instill into the minds of the students, by effective and lofty speech, as well as by the magic of his habitual soldierly bearing, the desire to become a part of that trained leadership which will be prepared to render gallant aid in the emergency of war. Visions of Washington, Jackson, Farragut float before the eyes of the youthful worshiper of heroes. What opportunities for becoming important as a defender of the national honor are his! Who would not return gratitude to the good Uncle Sam who has furnished the means whereby a place among the leaders of men is assured?

Appeal to Drama Instinct

But, although the student R. O. is often quite conscious of the fact that such emotional elements as pride, aspiration to serve, and gratitude are being utilized for a definite purpose, he is, in adolescence, much less conscious of the attention given to some other emotions.

Hidden deep within every human being, and begging an outlet during adolescence, is the desire to be noticed; whence, dramatic instinct, ostentation, etc. Picture, for instance, the R. O. T. C. annual field day: the campus march (contrast the slow academic procession of commencement), the drill, the military manoeuvres; best of all, the thrilling sham battle! All of these with the inspiration of an audience! On visitors' day at Fort Sheridan "presidents and deans of twenty-odd institutions from the Virginia Military institute in the east to the University of California in the west" were invited to be present as the guests of honor among a throng consisting of parents, friends and sweethearts! What unadulterated joy to stage such a show!

The field meets, at which competition in horsemanship, marksmanship, etc., is still keener because it involves rival schools, are equally thrilling.

Recently, the R. O. T. C. band has been featured. It furnished the music for festive and patriotic occasions locally, or it travels, in the manner of the college glee club, wearing its becoming uniform, and dispensing music; charming and being charmed simultaneously.

Consider now the spirit of adventure, an emotional element to which the dangerous unknown is a challenge, not a fear. What youthful explorer so blind as to fail to respond to the opportunities for adventure offered him by his own government! Not only does the naval R. O. T. C. provide long summer cruises on the high seas, similar to those of the Naval academy, but the war department now gratifies the youthful passion for adventurous heroism by establishing air units. These constitute the newest division of R. O. T. C. service, and many a man, aerially minded, now soars, via air mail, to his baccalaureate goal. O young mariners, you would be ingrates, O young aviators, you, too, would be ingrates, did you not thank the good Uncle who gives you the heavens above, the earth below, and the waters under the earth, wherein to gain, at his expense, the technical education for leading men and nations!

But although such emotional elements as drama, love of an audience, adventure, receive their full need of attention, those who select the methodology of the R. O. T. C. training have spared no effort to foster the very basis of human emotional growth, in their wise, quiet, constant and irresistible motivation of the urge of sex. Do the disciples of Freud and Jung need fresh illustrative material for their great discoveries? Let them examine the activities of the R. O. T. C.

"Pooh! Pooh!" again says the R. O. student, "I don't see that at all. Certainly, military science, leading to a commission in the army appeals only to the masculine with us. If anything, it draws us away from girls and the sex lines in school and college."

And again one of the pacifically minded aforesaid makes reply: "Stop, look, and—!"

Use of Sex Appeal

For (O wise men of the department of war!), no longer does the R. O. T. C. soldier boy march to the tune of "The Girl I Left Behind Me." Behold, with the sanction of the powers that be, the curtain now rises upon the entrance of the Girl Colonel in college, the Girl Sponsor in high school, singing "The boy I led behind me." This honorary Girl Colonel appears, mark you, in full regimentals, from officer's cap and Sam Brown belt, to sword and boots. Elected by reason of popularity, of beauty, or both, what an inspiration she is to the male adolescent who does his finest work "for the love of a lady." Who would not join the R. O. T. C.? Even in high schools, the pretty girl sponsors are increasingly important, for, in the words of Col. Harry F. Wilbur, commandant of the

high school R. O. T. C. unit of New Bedford, Massachusetts, "the men of the outfit will take more pride in their appearance if they know they are to be inspected regularly by the best-looking girls in the high school." And more, in many high schools and colleges not only are the girls honorary noncommissioned officers; they are also competitors with the men in marksmanship. At least one girl student "has been taking reserve officers' training camp drill," and she is "the first of her sex to dare it on the campus." All of which statements point directly to the fact that the department of war plays well the part of the good psychologist who is making the most of his knowledge of adolescent sex consciousness.

Closely attached, moreover, to the sex appeal method of building military morale, is the interesting psychology of the uniform. The "uniform complex" is, so far as we know, not officially listed as such. Yet it is one of the most widely prevalent of all psychiatric organisms, and is found almost as frequently among men as among women. Tears stream down the faces of mothers and wives, to say nothing of sisters and sweethearts, when be-uniformed manhood appears individually or en masse. Indeed, to most females the uniform not only hides, it effaces a multitude of otherwise objectionable features or characteristics. During the late war, many girls found it thrilling to dance with men whose only credential was the uniform! As to man, his heart leaps up when he beholds himself attired in a uniform; his first public appearance therein is a memorable experience. Later, the student R. O. has become fastidious. Due to his repeated requests for a change, the dull service uniform of practical khaki will be replaced by a pretty suit of blue.

First, hardy, primal men fought naked, all;
Then, knights steel armor wore, a heavy load;
Now, soldiers of the R. O. T. C. need
Smart uniforms, distinctly a la mode!

The uniform and the girl! The king's riddle, "What is strongest?" was, in the apocryphal tale, correctly answered by that youth who said, "O king, woman is strongest!" As it was in the beginning, is now, and ever shall be, and the pacifically minded have not failed to note the sex intelligence which is in evidence whenever awards are made. Is not the trophy, be it medal, cup or saber, in nearly all cases given by the hand of a woman, and therefore doubly dear?

Military Fraternity

Finally, the war department knows the educational value to adolescence, as well as to all other periods of human development, of recreation and diversion. Jack would be a very dull officer, were his latent social desire repressed. Why not associate them with his uniform? Why not, indeed? Nothing could be simpler. Hence, the "military ball," a delightfully brilliant social event, at which boy colonel and girl colonel (here called "Military queen"), lead both the grand march and the first dance!

I could not love thee dear so much,
Loved I not honor more.

And then, that no detail which may add attraction to the already mag. etic R. O. T. C. may be omitted, there has been organized a military fraternity, "Scabbard and Blade." Here the student finds expression for his social instincts in combination with that subtle element attached to loyalty and known as the fraternal "sense of honor." To its own membership, Scabbard and Blade takes precedence over any organization named by Greek letters, for membership indicates the possession of loyalty to country as well as to fraternity and college. "*Amor patriae ducit*" (Love of country leads) is inherent, and a military fraternity is the best means of perpetuating the ancient sentiment.

Militaristic Outlook on Life

Facing the evidence cited, one of the pacifically minded aforesaid asks, "Whither R. O. T. C.?" and logical thinking brings the answer.

Never has military training presented so many real inducements to the flower of our youth. The intel-

ligent pacifically minded see that a knowledge of emotional psychology applied with intelligence, perseverance, and constancy in such an organization as the R. O. T. C. is "militarizing our youth" in the true sense of that phrase. For it is producing an organized group whose outlook on life is militaristic, a term which connotes, remember, not lust for war, but desire for peace—through preparedness; and whose avowed militarism is shown in the assumption that force—armed if necessary—is of supreme value in assuring man's security and happiness.

Military morale is the fine fruit of military education. Neither brutish war lust nor snobbish power-aim is the product of the R. O. T. C. training, but something more menacing, more inhibitory to the real growth of a nation than either of these, namely, military morale, the habitual acceptance of the national status quo, which makes our country safe for—politics!

And so, one of the pacifically minded aforesaid adds this comment: How charming is our fine R. O. T. C.! "Her ways are ways of pleasantness and all her paths are"—morale!

Primary Peace Attitudes

By Marguerite H. Bro

IN A RECENT issue of The Christian Century, Fred Eastman said: "Somehow our generation must grow a new crop of statesmen—men who invent ways of maintaining peace rather than 'conventions' for making war more 'humane.' Who will tackle the job? By what methods and what schools can such men be developed?"

First steps always seem so simple and so far removed from the ultimate goal that they are apt to be ignored as trivial when in reality they ring mightily down the corridors of the future. Going about over the country I have been stirred by some of these first steps to peace. There are a host of "empirical parents" building on their own experience and feeling out a better way for their children. For the most part the groups are small and not aware of each other's experiments, but they are none the less significant.

Mr. G. is superintendent of a Sunday school in a midwestern city. "Our school is in a neighborhood of Mayflower heredity. We set ourselves the goal of becoming an all-American school. We wanted to have representatives of every nationality to be found in our city; no school in town has anything like as many varieties of Americans as we have. The children comb their classes in grade school for children of strange nationality; they hunt down side streets and back alleys. And the new children are brought in with the enthusiasm of discoveries. If there is any patronizing it is not on the part of our own children;

my son wishes fervently he could have been a Pole, the Polish boys in costume having presented some very skillful games last Sunday. . . . There was a ripple of unrest when we enrolled our first Negro boy, but we now have eleven and they are no longer curiosities. . . . A Belgian family comes clear across the city to uphold the honor of the Belgian-Americans. We have a Chinese boy and girl, three Japanese, five Mexicans and a dozen other nationalities in larger numbers. One of our boys has discovered an Indian family, but so far no one has been able to persuade the children to come to Sunday school. But we'll get them!" he laughed. "We sing the national hymn in many accents, but we sing it together, and we know the national anthems of three other countries which we sing on their national holidays." So has Mr. G. "tackled the job."

When I called on Mrs. P. she was entirely surrounded by textbooks which she was blue-penciling with nothing less than glee. "At last," she exulted, "here is an American history for grade children in which there are other heroes than generals and soldiers." She read me paragraphs here and there. The book was written with verve and enthusiasm, but the perspective was from the high pinnacle of peace. "You know I'm chairman of the committee of twenty parents in our school who read our children's textbooks," Mrs. P. explained. "We are going to have what we need if we have to write them!" And having lived in China long enough to see a generation of

students become ardent nationalists by means of carefully edited textbooks, I congratulate Mrs. P. as being on the sure road to achievement.

"In our parent-teacher association," Mrs. S. told me, "we promised one another that our children should play no war games. Few parents realize how many of the group games their children play are based on some sort of warfare. It taxed our ingenuity considerably the first year to think of games based on hero ideals, but after we worked out games of exploration rescuing lost mountain climbers, brave deeds of firemen and such sports, we had little difficulty. The games have already become neighborhood traditions. You won't find a child in this school who owns a gun, a sword, or a troop of tin soldiers. We want no war ruts in the minds of our children."

Mr. A. is a lawyer in a Boston suburb. One day he found his eleven year old son with a group of neighborhood children following a Chinese down the street with cries of "Ching-ching Chinaman sitting on a fence, Try to make a dollar outa fifteen cents." He marched his son home and an enlightening conversation followed. "Everybody always says that to a Chinaman," insisted this son of culture. The outcome was that Mr. A. took his son with the small sons and daughters of neighbors to visit a Chinese laundry. The stout and jolly proprietor of the laundry showed them his shop with true oriental hospitality (and they found no kettle where American children were boiled to make medicine); he wrote proverbs in queer, twisty characters; he displayed his beloved flag; he told of his grandsons in Canton and what they studied

in school; he demonstrated a singing Chinese top, and he fed them good-luck cookies. This incident occurred four years ago. At present there is no more popular citizen in the community, as far as the school children are concerned, than Chang Ling. Mr. A. told me with pride: "The sixth grade teacher says she sits back and takes a rest when the class comes to the section on China. The children have a personal interest in the home of Chang Ling. They 'discovered' him and he is their friend. This winter they thought of subscribing to the China famine relief fund without any older person's suggesting it to them."

These and many like experiments convince me that the first answer to Mr. Eastman's question is very simple, so simple that it is beneath the time and attention of most of us. "Who will tackle the job?" Just you and I. Persistent parents, not as wise as we wish we were, but actively feeling our way. "By what methods?" The empirical methods of our age, trying this little experiment and that in our own group of children; taking time to pass on those methods which seem successful in setting attitudes of friendship and understanding. "By what schools can such men be developed?" Just our own schools; our common public schools for the most part; schools in which it is so easy for farsighted parents and teachers to get together to work out a common aim. Even greater than our need for Geneva delegates aware that the old order must pass is our need for parents aware that the old order can pass only on the feet of our own children.

The Case for Romantic Love

By Lewis Worthington Smith

IN A DEGREE beyond common understanding our western civilization is founded upon the idea or the ideal of romantic love.

That, no doubt, has not a little the air of extravagant, even if not of irresponsible, statement. Moreover, it has to face in my morning paper the affirmation, by a young woman collegiate instructor, that Victorian love is dead. Because it is dead, as she believes, this apologist for the manners and morals of the youth of today advises young women to make "dutch dates." These are not dates heretofore of doubtful social acceptance because of their being dates with Dutchmen, of course, but dates that have been held objectionable because they do not allow the young man to be chivalrous and buy both tickets to the theater. The Victorian young man was supposed to allow himself that courteous privilege with the full consent of the young woman who accompanied him. It was a bit of foolish sentimentality, we are now to believe, and the self-reliant young woman of the pres-

ent should not permit herself to be the object of such emotional self-forgetfulness.

I discover also that down in the islands of the South Pacific the romantic factor in the relations between lovers has no seriously recognized place. The personal arrangements that they make seem to be free from the distressing heart-throbs of devotion to which we are more or less accustomed. Their way of managing these matters is recommended in some quarters as a possible relief from some of the burdensome complications of modern existence.

What Is Civilization?

If any one has satisfactorily defined civilization, I have not yet come upon the definition. It seems to be historically, for our western world, a state of society in which man has relatively subordinated his physical existence, its needs and satisfactions, to the needs and satisfactions of the mind. In such a society the desire for beauty, for seemliness and order as

contributing to the poise and serenity of life, for cultivated social intercourse and the grace of social ceremonial, asserts itself more and more. For instance, in a cultivated society eating and drinking as group activities are chiefly important for their by-products in the play of wit, the sparkle of friendly talk and laughter, the relaxation of gracious fellowships. Even a football game makes some attempt to escape from the level of the physical by surrounding its activities with a gaily colored spectacle, by making them a symbol of collegiate fellowships.

In romantic love the sexual passion achieves that emotional emancipation from the bondage of the flesh which is also an emancipation from the transiency of an appeasable appetite. That there have been illustrations of romantic love in the Orient is not to be denied. The Taj Mahal is no doubt a memorial to such a love. It is, however, an isolated instance of a lover's devotion to the idealized perfections of a woman who won his allegiance. It is not typical of the life of the east. The east has its allegiances, but they do not include the allegiances of man to woman, certainly not the allegiance of one man to one woman. It has its idealisms, but there is a great gulf between those idealisms and the idealisms of the west.

Mysticism of the East

In the "Bhagavad Gita," Krishna says to Arjuna, "Work is far lower than union with soul-vision, O conqueror of wealth; find refuge in soul-vision, for pitiful are those whose motive is the fruit of their works." This is an uncompromising form of the oriental doctrine of the eternal opposition between flesh and spirit. In the mysticism of the east the recognition of that opposition leads to a theoretical ignoring of the flesh in the interest of spirit. The consequence of that attitude is disastrous. Man is a physical being. He exists, and the race passes on into the future, as children and grandchildren, only as he is a physical being and so conducts himself. The result of a failure to relate his idealisms to the actualities of a material universe is an inevitable degradation of those actualities in such acceptance of them as he finds a physical necessity.

That degradation is characteristic of the whole life of the Orient. Since love has a physical basis, it is there accepted as physical and remains at that status as a social animation for the institution of marriage. Woman in the Orient is primarily a creature for the satisfying of the desires of man. From the harems of Constantinople to the palace of the Shogun the idealizing of the relations between men and women as we know it in our western world has been unrealizable and almost unimagined.

Love as a passion of the mind supported by the passion of the body has moulded the life of western Europe and of America to finer issues than have come into being under other influences. No doubt there was a great deal that was false and hollow in chivalry, but it played upon the idealizing imaginations of men. It gave encouragement to the flowering out of the

gross into the fine. Further, it put the stamp of admiration upon endeavor, upon achievement, and ultimately upon work.

Opposition to the Physical

The oriental opposition to work is both a discrediting of man's conquest of the material world and a rejection of all values grounded in the physical. Opposition to the physical, the refusal to give it its place, results naturally in the degradation of all human functionings having to do with physical. Romantic love, existing by virtue of the physical, but transcending it in man's triumph over his hapless limitations, becomes then in any full sense impossible. That negation of romantic love, the reduction of the intimate relations between men and women to the level of the senses conceived of as necessary evils, affects all the life of the east.

No doubt there is something charming in the idea that men and women shall do things together on a footing of equality, spending the same energy in work, the same money on their pleasures, and receiving the same rewards for what they do. The practical application of the idea might possibly be charming also, if it were not for the fact that woman is not, after all, physically as strong as man. That is to her advantage and disadvantage both, but, in our western world, it is for society at large an advantage outweighing whatever may be thought of in it as a disadvantage. Out of the feeling of romantic love, coming possibly into full flower in Victorian love, there has developed our humanitarian care for the weak. It is not simply that women and children are protected and nurtured in the west as they are not in a like way cared for in the east. They are so made secure, but, beyond that, life itself is maintained at a higher level because it is animated by that spirit. A man is more a man for being a lover rather than a possessor of a mistress. His relations with women go but little beyond that appropriative character in those parts of the world where they do not know romantic love.

Inspiration from the Home

It is worth notice that the amazing control of the material world at which man has arrived in the west has to a remarkable degree found its inspiration and its reward in the home and in the social life that centers there. Invention after invention in our industrial progress has been called into being in response to the demands of the home. Where the east revels in dirt or ignores it, we have bath tubs, not so much that we may have the physical pleasure of splashing in water, as was doubtless the way in Rome, as that we may become more acceptable to ourselves and to our friends through out escape from the unpleasant. We cultivate the art of adorning ourselves, not that we may exalt the body, but that we may use it merely as a framework upon which we may carry out the refinements of our taste. So we make silks, velvets, jewels, and the flesh contribute to that triumph over the

grosser aspects of life which gives us our chief driving motive. Directly and indirectly the spur to this expansion of man's higher faculties has always been romantic love.

It is perhaps well to remember that there are indeed women, not perhaps to be counted among the "gold-diggers," who expect to be taken care of without doing their fair share of what the man and the woman must do together. They are a problem, but they do not constitute an indictment of our western ordering of life. When we dispense with romantic love as a warrant for man's taking the heavier part of the load, in place of a practical working method of achieving our better ends we accept a fictitious equality. The courtesies and the refinements that make life agreeable and gracious vanish. These courtesies are grounded on appreciations of one sort or another. They have in them consequently an element of deference. When that deference is unmindful of the qualities that in woman inspire romantic love, it

becomes deference to strength and power. It has that character in the Orient, and so man is there its object, not woman. He has the fine robes. He gives himself the pleasure of jewels. He exacts obedience. He demands submission rather than affection. He receives homage because he is the lord of life, and woman is only a creature to give him sensuous satisfactions and to find her own satisfactions in knowing that she has fulfilled his will.

A woman may well think twice and then count a hundred before surrendering the deferences that are her due, however much she may wish to have the pleasant consciousness that she pays her own way. She can pay it best, both for herself and for her world, by insisting that she is neither a clinging vine nor a fellow sapling, that she expects to admire and to be admired, and that her presence across the table where she and her lover dine together should be his sufficient compensation for what he puts down in her interest at the cashier's window.

When Is God Near?

By Joseph Fort Newton

OF COURSE God is always near and always blessed, but men are not always aware of it. They may accept it as a faith, if not a fact, that God is everywhere, and yet have no vivid sense of him. They live in him, depend upon him, and serve him better than they know, but they may not read aright the tokens of his life in their lives. The Bible is always busy directing attention to the unrecognized presence of God in the thoughts and impulses of men.

My faith has always been that all men are in some degree religious; in fact, mystics, if one may name it so, though they may deny the fact and seek to hide it—even from themselves. Even the saint has no faculties or facts that all men do not possess in some measure; only he uses and interprets them differently. Hours of ecstatic escaping of soul which he welcomes as lucid vision-moments, other men fear and distrust, as if they were dupes, not knowing their meaning or uses.

Modesty About God

Some time ago, thinking of these things, and pondering the ways of God with the soul, it occurred to me to make trial of a little plan, the better to test my faith. Selecting a group of close friends—not pious men, as the phrase goes, but men of all types of mind and training, who have, in some degree, the spiritual quality, I wrote each a letter asking them to tell me, not why they believe in God, since no man can do such a thing, nor what they think he is, which is beyond the power of words to do; but when does God seem most real, and what is it that seems to bring him near?

Naturally men are profoundly shy about such things, and rightly so. None of us cares to listen to a man who blabs about God as if he were a man in the next room. Still, though one may sympathize keenly with such a feeling, it is no reason why, between man and man in the air of intimate friendship, we need to be mutes about the highest things. Something of the sort I wrote in my letter, vowing the while to keep all names hidden; and the results were most gratifying, not to say surprising. Men who had boasted that they were "hard-boiled" talked like mystics, and others who professed to be prosaic turned poets. Here are a few testimonies; only the work or calling of each man is indicated, and that, alas, tells very little about him.

A LAWYER:—It is in the pauses of my work, those little interludes when the rush of things is quiet, when I look out of my window and realize the silent, steady power of Nature; or in the evening when I have a moment to look up into a measureless sky full of stars; or when I see an act of pure, disinterested goodness—such as the little angels must run up and whisper into the ears of God to make Him happy; it is at such time that I have a real sense of God.

A PHILOSOPHER:—In my mind, besides complete thoughts, and other thoughts which though incomplete admit of completion, I find still other thoughts which it is impossible to complete; they open out fan-wise, and in their implications reach beyond time and sense. Yet they are very real, and in a sense normal and necessary to the healthful working of the mind—such thoughts I take to be the shadows of God in the mind of man.

A BANKER:—As you well know, I am ill at expression in religious matters, my faith being very simple. I think that if everyone would every day do some kind act for some one other than themselves, the burden of the world would be lifted; and I try not to wait for the others to begin. It seems

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to me that such a practice leads directly to spirituality; that is, to an experience of God, who is known not in words but in deeds. The Kingdom of Heaven is next door, but we go the other way.

A JOURNALIST:—For me the road to God is through beauty. There is too much beauty in the world for any ends of mere utility. It is this over-plus of beauty that is the best evidence of the existence of God, and the token of His presence. The song of a thrush in the evening, a forest vista in which the slant of trees and the shadings of light are such as to fill the artist with a wild, sad joy; or looking into the face of a flower—its delicacy, its exquisite tracery—make God actual to me.

A BUSINESS MAN:—I am bound to think that a real God is working now; so I believe that when I am working wisely and well I am in active cooperation with God. Occasionally I have a feeling of such cooperation; but more often I simply think of my work in that way. If you mean a mystical experience, I fear I must be counted among the "missing." But I consider that one who is really controlled by the thought of active co-working with God has an actual experience of Him.

A JUDGE:—There are certain convictions and ideals which are the holiest things I know. It is plain to me that to turn away from them would be to close the door to all higher life and power. If I should betray them, or give them up, my way would be utterly dark. When I realize this I cannot help thinking that these holiest elements of my nature, which are the stars in my inner sky, are a revelation of God, bringing Him near to me.

AN ENGINEER:—To me the sense of right in my mind, the moral ideal in my soul, which I did not create and cannot destroy without destroying my very being—the things that arrest me and make me pass moral judgment upon my thoughts and acts—is the presence of God. If I obey it, a deep, quiet joy fills my heart; when I disobey it I am miserable. The mystery of the moral life, like the peace of God, is past my understanding; and for me at least the two are one. My religion may be stated in the word of Whittier:

By all that He requires of me,
I know what He Himself must be.

A PROFESSOR:—I believe in God, but I have no experience of Him so far as I am aware. I accept the creed of the church and try to live as if it were true; that is all. Yet, I know that something deeper than philosophy lingers in the light, in the song of a bird at dawn, in the loves and fellowships of life, something I can neither define nor grasp; and my hope is that some day, somewhere, that beautiful Something which hovers on the confines of my mind, will at last become clear. In other words, as Stevenson said of Burns, I am not so much devoted to religion as haunted by it.

A MAN OF SCIENCE:—Every man of us has a shy and lonely thing in his heart which he dare not lose, on pain of no longer being a man. One does not often speak of it, and then only softly; but since you ask as a friend, I will say that it is in the Holy Communion that God is nearest and most real to me. Under the forms of bread and wine God touches me and feeds me. How it can be so I do not know; I only know that it is so. Would that I were more worthy of such a blessing; but if I were I should not need it.

There are others, but these are enough to show what I had in mind and what I discovered. Surely it is not argument that counts but experience; not our thin theories about God, but our contact with him. After all, who knows whether any of our theories are reasonable or not. These simple words from the hearts of strong men leave me haunted by the thought that God has all sorts of ways and means of making himself real to us. There are many paths in the Land of the Spirit, and they all lead to one end if we follow them to the end, and that end is God.

While one does not wish to analyze the heart-beats of our fellow men, two things are taught by these testimonies. In nearly every case it is in some lovely little thing, some hush in the rush of life, some interlude of clear insight, that God is near, as of old he was not in the wind-storm, nor in the earthquake, but in a voice of gentle stillness. Also, it is always as an intuition of union with him, or of the unity of life in him, giving unity and meaning to its part, that the vision of God comes to help and heal the heart of man.

The Hush in the Rush of Life

Such a study suggests a thousand thoughts, one of which is that God must desire every man to have an experience of himself, but in no two men is the experience the same. A warm, impulsive nature, a cold critical temper, a practical active outlook, promise different experience of God, in both content and form. Clutton-Brock, with his vivid artistic sense of harmony, and Unamuno with his tragic sense of discord, must experience God in totally different ways. Each soul hath its song, or sweet or sad, and each must utter its note in the divine orchestration, and go its way to the God of whom it sings.

By the same token, each soul must respect the vision and melody of others, whose music is no less authentic, even if it does not strike our key or cadence. The shepherds, at the first Christmas, did not see the pilgrim Star leading from east to west, nor did the Magi hear the angels sing of peace on earth. Each followed the gleam or melody granted by the good grace of God, and each arrived at the new-born truth, albeit by different paths.

If each is loyal to the vision granted him betimes, and loving with his fellow souls, in a finer fellowship yet to be achieved we may hear, only for a brief time, an undertone of all-sustaining harmony running through our tangled time, prophesying a fair, far day when sorrow and sin shall cease, and the soul of man shall be free—learning in love the truth it has lost in hate.

Beauty

A WISP of fog dissolving with the morn,
Two cobalt waves that meet and kiss and pass,
A hundred yellow petals on the grass,
A rainbow fading as its tints are born,
Doomed crimson poppies in ripe fields of corn,
A shaft of sunlight seen through rich stained glass,
The last hushed moments of the midnight mass,
A butterfly impaled upon a thorn.

O little hours of finite loveliness
That end in useless tears and hungry grief,
Is there no golden zone towards which you press
Where beauty is not transient as a leaf?
Where joy shall petal from forgotten bloom
Like violets around some ancient tomb?

JOHN RICHARD MORELAND.

B O O K S

Social Science Charts the Future

MAN'S SOCIAL DESTINY IN THE LIGHT OF SCIENCE. By Charles A. Elwood. The Cokesbury Press, \$2.00.

THE COLE lectures at the Vanderbilt university school of religion have, in successive years, represented the best efforts of a company of notable scholars and religious leaders. Professor Elwood adds luster to an already brilliant series. This is the answer of a social scientist, who is also a Christian believer, to the insistent question, *Quo vadimus?* It is perhaps true that science, as science, deals with what has been and what is rather than with what is to be, but scientists have an incurable predilection for prophecy and they are well within their rights in giving rein to the predictive impulse. If science, either physical or social, is to function in providing methods of achieving desired ends, it can only be because it has the power to say, If you do this, the result will be that. But it is no guess-work and dream-wish utopia that Professor Elwood depicts. He aims to consider in the scientific spirit those lines of development which government, education, religion and science itself must follow if it is to attain the objectives which the best judgment and culture of our own time regard as desirable.

He may be, and I think is, unduly impressed by the utterances of the pessimists of both species—the sobbingly hand-wringing sort who think the world is going to the dogs because of the breakdown of old standards and the disregard of ancient taboos and the cheerfully cynical sort who describe realistically and accept complacently a human world which is earthly, sensual and devilish. The optimism which he opposes to this view is an intelligent optimism based upon a high estimate of the resources of human nature. In certain passages he seems to see progress in terms of the “recovery” of lost virtues and the restoration of shattered idols, but in his most typical utterances he is saying that “man’s creative intelligence is unceasingly at work modifying the pattern of life and setting forth new ideals to be realized.” Not base instincts but barbarous traditions threaten our security. Safety lies not in retreat but in advance to higher levels by the creation of new and better traditions.

The bulk of his book is an elaboration of this theme with reference to the four fields of human interest which have been mentioned. The science of the future will not confine itself to physical phenomena. Science as “tested knowledge” will concern itself with a wider and higher range than the quantitative measurement of things. The great development of science will be in the humanistic direction. Government will increasingly perform social functions for the increase of the general welfare. Soviet communism and fascism—both of which he regards with horror—must be combatted by a better democracy than we have now, a democracy dependent upon a more general diffusion of culture. Education must embody three elements: the freeing and training of the mind, the imparting of social information, and the inculcating of correct social values. With more ample opportunity than was afforded by six lectures, he would doubtless have defined more adequately the means of determining what social values are “correct.” While the culture of the past must be conserved and transmitted there must be complete freedom of teaching. “No more pernicious doctrine was ever uttered than the doctrine that the hand which writes the check has the right to dictate what shall be taught in the schools.” (These lectures, be it noted, were delivered in Tennessee.)

Religion, defined as “that phase of culture which is con-

cerned with the highest personal and social values,” is not opposed to the scientific spirit. “Science is tested knowledge, while religion is in the realm of faith, a valuing attitude.” Religion must therefore depend upon science for facts while science equally depends upon religion for motives and values. Religion becomes more and more an interpretation of man’s moral experiences, and about these, as about all other data, it is necessary to have tested knowledge, sifted and checked by scientific method. God, sin, salvation and immortality are postulates of religion, but not postulates in the sense of concepts exempt from intelligent scrutiny and possible reconstruction. They are the A B C’s beyond which religion must advance to its real task, “the redemption of our human world.”

WINFRED ERNEST GARRISON.

Books in Brief

THE CAMBRIDGE HISTORY OF THE BRITISH EMPIRE. Edited by J. Holland Rose, A. P. Newton, and E. A. Benians. Vol. I, *The Old Empire, from the beginnings to 1783*. Macmillan, \$9.50.

Here beginneth another of those monumental Cambridge histories, comparable to the Ancient, Medieval, and Modern, which seem to leave nothing more to be said in their respective fields until more happens. This will be complete in eight volumes, of which the first three will deal with the development of the empire from the sixteenth century to 1921, and the remaining five will be devoted to the histories of India and the dominions.

POPE OR MUSSOLINI. By John Hearley. The Macauley Co., \$2.50.

The author, an American who has had both diplomatic and journalistic experience in Italy, is at once anti-fascist and anti-papal. His cynicism with respect to the recent treaty and concordat does not extend to the point of impugning the pope’s good faith, but he sees the whole arrangement as “a study in opportunism” and thinks that, on the whole, the fascists have got the best of the diplomatic bargain. Few in Italy will like the book. The clericals will not like it, because it says that the pope is “self-hypnotically inspired”; nor the fascists, because it says that Mussolini dresses each new Napoleonic pose in older and more ragged sackcloth; nor the Protestants and Jews, because it reminds them that “Protestantism is viewed as a heresy to the civilly tolerated but not legally dignified and Judaism is spiritually ghetticized as in the middle ages.” The text of the new agreements is given in full.

THE AIMS OF EDUCATION AND OTHER ESSAYS. By A. N. Whitehead. Macmillan, \$2.50.

A re-publication of educational addresses and papers written some years ago. The most interesting, for most readers, are those which deal with the aims of education, the function of universities, and the values of science and literature. The most important, for those who can understand them, are those which treat of the foundation of scientific method in mathematical logic, of which the author and Mr. Bertrand Russell are the most brilliant exponents.

WHAT PHILOSOPHY IS. By Harold A. Larrabee. Vanguard Press, \$2.00.

This professes to be the most elementary of all possible books about philosophy. It presupposes nothing but intelligence and an ability to read English. It shows how life with its practical interests comes before theory, how philosophy

began when men left off telling tales and began to seek reasons, how philosophy is related to religion and to science, and, in very brief but clear outline, what have been the principal types of philosophical approach to the basic human problems.

A GREAT MAN. By *Walter Vogdes*. Longmans, \$2.00.

A novel of San Francisco in its earliest days, when the first piles were being driven on which to lay the foundations for a civilization, and for great fortunes; but still more the picture of the personality of a young man who had the strength to swim in troubled water and the foresight to anticipate its currents. David's greatness turned out to be chiefly a great ability to make money. His story gives one answer to the interesting question, What kind of man gets rich?

THINGS SEEN IN THE CHANNEL ISLANDS. By *Clive Holland*. Dutton, \$1.50.

Jersey, Guernsey and Alderney are not merely the home of the breeds of cows bearing those names, but beautiful English islands near the coast of France. Travelers seeking out of the way places, and especially such as have a special predilection for islands, might well consider them. Those who do will surely want to read Mr. Holland's charming book.

Mrs. Fisher, or the Future of Humor, by *Robert Graves* (Dutton, \$1.00). An excellent piece of humor of the present, incorporating samples of humor of the past and a forecast of what the humor of the future would be if the slapstick variety and the realistic farce were developed to their proper perfection. A prophecy concerning humor is properly more humorous than prophetic.

Alma Mater, or the Future of Oxford and Cambridge, by *Julian Hall* (Dutton, \$1.00). A conspiracy of the really intelligent young, a small but potent minority, will create an invisible university of research which will not be distinguishable from the rest of the world, while the skeptical and indolent majority continue to enjoy the social advantages of the existing foundations, so far as their precocious disillusionment will permit them to enjoy anything, until the institutions are too completely discredited to exist longer.

CORRESPONDENCE

China Famine Relief

EDITOR THE CHRISTIAN CENTURY:

SIR: In a letter from Dr. Sidney L. Gulick, dated June 28, he says: "Perhaps the principal difficulty of our committee for China famine relief has been the opposition developed in China itself on the part not only of many business men but even of missionaries and mission boards to doing anything for the relief of China's starving millions. Their letters have come over here in sufficient volume to make many of our natural leaders in this movement quite averse to doing anything, and they have succeeded in making the American Red Cross, the department of state, and even Presidents Coolidge and Hoover feel that nothing can be done under present conditions."

"This information, or rather misinformation, has been given by the National Information bureau to all chambers of commerce, trade boards, and individual inquirers, with the result that our appeals for China famine relief have been very generally discredited and even opposed by committees in many cities."

"You will be glad to know, however, that we have kept at our job and have succeeded in a measure in overcoming the obstacles. We have sent already to China over \$600,000. How much more we shall be able to send is very uncertain as the summer is coming on with its crops and the natural belief that

the famine may be entirely passed during the next few weeks."

Let us look at the situation. The China famine relief committee aimed at securing ten million dollars to feed the starving. They have been hindered and to a large extent defeated in this humane effort by certain parties mentioned above. It surely is a serious matter to give "misinformation" when human lives—a thousand, ten thousand, possibly a million lives—are at stake.

If lives have been sacrificed that might have been saved the public has a right to know who is responsible. The blame should fall on the blameworthy and on no one else.

I am a retired missionary of the American board of commissioners for foreign missions. If there are missionaries whose letters have prevented relief funds from finding their way to starving people in China whose lives might have been saved we want to know who those missionaries are and we want the blame to rest on them and not on missionaries in general.

I believe that the truth demands that the whole correspondence be placed before the public. It would appear from Dr. Gulick's letter that the offense that has been committed is a very grave one.

Claremont, Calif.

MARY LEITCH,
Member National Board
American Committee for Fair Play
in China.

How to "Fire" the Minister

EDITOR THE CHRISTIAN CENTURY:

SIR: Now, here is a curious thing. You state in your editorial that your readers will be surprised to learn there is no way in the Protestant Episcopal church to sever a minister from his flock, even if the association is galling to one or the other. I tell you there is a way to send the brother on his journey. A learned canonist, to whom you submit my letter, says the canon is very unworkable and I am wrong as to the hour the sun rises, which I failed to mention. I did not discuss the merits of the canon. It is difficult to shoot, but church laws are so usually. As hard as this canon is to fire, it is better than the centralized scheme sought to be put upon us, whereby vestrymen and clergymen are to be submitted to the tender graces of a bureau. We are burdened with this sort of furniture now. Our bishops, in my judgment, are the victims of over-zealous friends pushing upon them managerial duties so fast that they are over-worked to keep up with the business end of the line as it is.

The deadliest and quickest way to fire a minister, so that he never fails to understand, is to stop paying him. This is oftenest resorted to and works, whatever one's opinion of the process may be.

Jacksonville, Fla.

C. A. ASHBY,
Rector, Church of the Good Shepherd.

Mr. Levinson and the Peace Pact

EDITOR THE CHRISTIAN CENTURY:

SIR: Your recent editorial on the Peace Pact is a very timely tribute to the real genius who is entitled to the honor, Mr. Salmon O. Levinson. No doubt he did the wise thing in keeping in the background and allowing the matter to come to a head through governmental channels. However I am glad you have reminded us of the facts in the case, which many of us had probably forgotten, although dimly in the back of our heads.

I wish it were possible in some way to enumerate the number of letters you receive endorsing your editorial so that Mr. Levinson may know that his part in this outstanding achievement is not forgotten by appreciative people. Of course I am assuming you will have a good many letters similar to mine, but if you do not receive them, of course your editorial will have to stand as the tribute of many who are too busy or too negligent to write you an endorsement of the editorial and an appreciation of Mr. Levinson's part in the historic achievement.

Harrisville, R. I.

ARTHUR M. SOULE.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

United Church of Canada Grows

During the past three years the United Church of Canada has added to her strength 36,000 families, to her membership 47,000 persons and to her Sunday school rolls 55,000 members. During this period 363 home mission fields have been opened up, including 250 in new territory.

Gandhi May Again Enter Political Field

The most important news that has come over the wires from India recently, according to Mr. C. F. Andrews, missionary and friend of Gandhi, recently writing in the New York Chronicle, is that Mahatma Gandhi contemplates entering once more the political arena at the end of the year 1929, unless the British are prepared to grant dominion status to India. "He has promised to lead a struggle of mass civil disobedience, which would involve the non-payment of taxes on the part of the peasantry." Gandhi, now nearing his 60th year, is persistently pursued by ill health, Dr. Andrews reports. "How far his health will be able to endure the strain of political work is difficult to estimate."

This Is a Religious News Item

Julius Rosenwald plans to establish in Chicago a dental clinic resembling that recently established in Rochester, N. Y., by George Eastman, of kodak fame. The Rochester clinic, at a cost of \$1,500,000, has as its purpose adequate care of teeth and throat of the city's school children.

Will Rework King Solomon's Mines

Capt. H. A. White of the American expedition on behalf of the Field museum, Chicago, is considering the reworking of the famous King Solomon's mines in East Africa. The governor of the province, according to the Christian Science Monitor, has expressed a desire that Captain White arrange for the investment of foreign capital in gold and platinum concessions.

Henry Ford Preaches A Sermon

"Life is a series of plantings, and what your restive desire may be planting now will take root and come to flower at a time when it may be you have forgotten that you ever planted it. What a man sows he shall also reap is not a threat, it is a promise. And earnest, ambitious people are sowing all the time. One of the surprising qualities of life is that men reap things that they have forgotten they ever sowed. They plant the seed of desire and expectation but because they do not immediately see the fruit they grow weary of waiting and turn their attention elsewhere but the seed is a living thing and grows—forgotten or not, it grows, and in due time it comes to flower and fruit."

Sir Oliver Sees "Rosy and Hopeful Dawn"

Writing in a recent issue of the Scientific American, Sir Oliver Lodge declares that "the immediate problem of the future is to weld together the newer and older discoveries into an all-embracing system."

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"We must transcend matter," he continues, "and formulate the properties of the fundamental entity which fills space and endures in time. The mind is stretched to the utmost, but we do not despair. The universe is in harmony with the human mind, when that is sufficiently informed and enlightened to perceive the

grandeur of truth. Experience has consistently shown that there is a rational process behind everything. It is the privilege of science to realize what is happening and to dive down as far as we can to the innermost core of the mystery. Humanity is in its infancy. Yet we are making progress. Men of genius as great

British Table Talk

London, July 24.

THE drought still lasts, and becomes daily a more serious matter for our civic rulers. We are commanded to use no hose-pipe in our gardens, and in every way to husband our resources. The rain

Heat, Drought and Strange Storms

that fell last week is said not to have taken away the danger. No doubt before these words are in print we shall be deluged with rain; but at the moment we are beginning to share though only in a mild way, the lot of dry and thirsty lands. In the midst of the summer weather there came a terrible storm on Saturday evening. The city of London was visited in parts by such lightning as we seldom see, and by rains which tore up the roads. At Worthing and Hastings and other seaside places on the peaceful shore of Sussex there was a tidal wave more than twenty feet high before which the bathers fled; but some lives were lost. People of these islands always use the weather gambit in opening conversation. This practice I am following this week.

Parliament Prepares For Holidays

We have come now to the end of the brief beginning of the new parliament. There have been few pitched battles so far. With a real spirit of fair play the house of commons has recognized that the new government must have time to mature its plans. In the labor and liberal parties there is a strong desire to see the school age raised at once; but the government is going slowly. There are rumors of a revolt within the conservative party to be fomented by Lord Beaverbrook; but so far as public manifestation is concerned Mr. Baldwin still holds the loyalty of his party. The attempt to force the pace in the direction of imperial preference, "free trade within the empire," has been checked by a firm letter from Mr. Baldwin, who repeats his undertaking not to impose any tax on food. Lord Beaverbrook, as students of politics in the war period know well, is a masterly disposer of politicians behind the scenes; but I doubt whether he has thought seriously of collecting an omnibus party, pledged to imperial preference, the necessary taxes on food, which go with that policy. If he did think of such a party, I am sure that the plans would fail. Much adverse criticism has been passed upon the decision to exclude Trotsky, not so much upon the individual case, for Trotsky is one of those whom nobody loves, but upon the reasoning of Mr. Clynes, who seems to

think that the right of political exiles to sanctuary in this country means the right of a government to allow those whom it approves to stay here. . . . The threatened lockout in the cotton trade seems very near at the moment. But the cotton industry is the one above all others in which there has been a practical commonsense method of dealing with conflicts; and I still hope that the old spirit will prevail. A conflict in the cotton trade would make a serious situation for the new labor government. . . . The housing proposals of the new government are not likely to occasion much division. But these and many other matters will come up again, when after the recess the house meets for the real clash of arms in the autumn. They say that though the house has not had a long session its members are tired.

* * *

The Kellogg Pact

I am writing these notes on the day upon which the Kellogg peace pact comes into effect. More than fifty nations have now agreed to abandon war as an instrument of national policy. I wish more had been made of this day. But there are signs that the nations are beginning to grow impatient with the timidity of their leaders, and are thinking that it may be well to pin them to their promises. This day must bring much thankfulness to all who belong to The Christian Century circle. It was in this paper that some of us first of all grew familiar with policies which are now household words throughout the world. Today I see that General Dawes has paid a visit to Mr. MacDonald. Did they talk of the Kellogg pact?

* * *

The Church Looks Anxiously Towards South India

Both Anglicans and Free churchmen are turning their attention towards South India. It is not only that the proposals for reunion which came from that land are important and critical in themselves—they involve in all probability the future policy of other new churches in China, and Japan and Persia. At present the proposals, approved by the Indian committee have not come before any of the churches in this country. The Lambeth conference of bishops in 1930 will be called upon to give guidance—it cannot lay down the law—for "Lambeth" is not a legislative body. Nor have the Congregationalists and Methodists considered their attitude to the new and daring proposals from India. But already there are mut-

(Continued on next page)

as any in the past are working among us. Some great generalization is approaching; and mathematical physicists all over the world are contributing to its arrival. Through the haze and mists of the twilight we catch a glimpse of a rosy and hopeful dawn."

Mr. Kagawa Needs Books

Mr. Gressit, secretary of the Kagawa cooperators in America, advises that Mr. Kagawa would like to have sent to him by American friends any of the following titles: *Western Mysticism*, Butler; *The Religious Consciousness*, Pratt; *Mystical Element of Religion*, Eternal Life, and *Readings* by Von Hugel, all by Von Hugel; *Prayer and Poetry*, Bremond;

Holy Wisdom, Baker; *Idea of the Holy*, Otto; *Letters*, St. Francis de Sales; *The Scale of Perfection*, Hilton; and the *Works of St. Teresa*. Duplicates can be used to good advantage. Mr. Kagawa should be addressed at Shikanjima Settlement, Osaka, Japan.

Atlantic City Minister Retires, Closing 38 Year Service

Rev. Thomas J. Cross, who came from Crozer seminary to First Baptist church, Atlantic City, N. J., in 1891, and after a number of short pastorates elsewhere, returned to Atlantic City as minister of Chelsea Baptist church, announces his resignation. Dr. Cross plans to visit mission stations in Japan, China and Burma, to obtain firsthand information concern-

ing the work of the missionaries, then will reside for some time in South India, confronting the problems of the work among the "untouchables."

Promote "Union for Good Will"

With the Community church, New York, as a center, Dr. J. E. McAfee, director of its social service department, and Dr. Sydney Strong, who was for years a leader in irenic enterprises in communities around Puget Sound, but is now in New York city, are proposing to carry on as "an informal committee in furthering the union for good will." The union aims at a warless community as the guarantee of a warless world. The union, it is stated, is not an organization, but mainly a "spirit and a card-catalog." When a membership of 500 shall have enrolled, a monthly bulletin will be inaugurated. For further information Dr. McAfee may be addressed at 12 Park avenue, New York.

Dr. Kernahan and Aids to Evangelize Cincinnati

An evangelistic campaign under the leadership of Rev. A. Earl Kernahan and associates has been planned by the churches of greater Cincinnati for Oct. 20-Nov. 1. Dr. Kernahan will also lead in campaigns during the autumn and winter at Washington, D. C., Richmond, Va., Atlanta, Ga., Charleston, S. C., and Lynchburg, Va.

Another Rosenwald Gift For Negroes

Gifts of \$205,000 to southern and eastern hospitals and toward a Negro health survey are announced by the Julius Rosenwald fund as a part of a frontal attack on the national menace of disease. All the hospitals to be aided are either Negro hospitals or hospitals caring for both whites and Negroes. The gifts are conditioned upon the raising of additional funds by the communities in which the hospitals are located.

Students in Industry Conference At Silver Lake, N. Y.

Student workers from farm and factory will meet, Aug. 25-30, at the fourth annual Students-in-industry conference to be held at Silver Lake, N. Y. The conference, which is being held in connection with the conference of the Fellowship of Reconciliation, is supported by nine organizations, including the Federal council, the Student Y's, the League for industrial democracy, etc. Among the leaders this season are Leifur Magnasson, Frank Tannebaum, Alfred Hoffman and James Myers. Prior to the opening of the conference seven local Students-in-industry seminars will meet twice a week in various cities of the country. James Myers, 105 E. 22d street, New York, may be addressed for further information.

British Sunday Schools Still in Decline

The London Daily News has published a table of British Sunday school statistics which shows a decline of 75,000 in the attendance of Sunday schools during the past 12 months; this does not take into account the Catholic church or the Salvation Army. For many years a decline has been indicated each year. The New Outlook, presenting these figures, reports that since

BRITISH TABLE TALK

(Continued from preceding page)

terings of the coming storm. On the Free church side there are those who consider the acceptance of episcopacy a surrender on a matter of principle. On the catholic side there is Dr. Gore's protest against the possibility that a minister not episcopally ordained should administer the holy communion in a church with which his own communion has united. Dr. Gore is adamant on all matters of catholic order; he is most generous in admitting that God works—does indeed some of his greatest works—through those who are not in the covenanted church; but he will go to any lengths rather than surrender his catholic interpretation of the church and the ministry. Meanwhile there are some whose chief concern is that the problem should be considered in its Indian setting. It is the church in India which must work out its own destiny; in the last resort the problem of church reunion in India under episcopacy or otherwise, will be solved.

For the present the real danger is that the different parties may harden against each other and forget India.

The New Wesleyan Methodist President

The new president of the Wesleyan Methodist church is Dr. Lofthouse, who unites in one personality many admirable gifts; I remember how fine a scholar he was when he was at Trinity, Oxford, more than thirty years ago; his theological scholarship has been proved in many books and papers, but along with the masters of theology there has gone a passion for social service; modern in his outlook he has kept the old Methodist fervor, and when he moves through the churches, I am sure he will appear to the older people as well as to the young to have the right ring. Here is a passage from his presidential address:

"For every great reform, two factors are necessary; the general resolve which says, we will have peace or justice or sobriety or the chance of leisure; and the expert knowledge which surveys and selects the route from starting point to goal. The church has both; and in these days, when the sheer pressure of events is forcing men to ask whether there is not some way of peace, it is for us—thank God, it is for us—to build up the highway, to repair the desolations of former genera-

tions, until industry shall become a sacrament of fellowship, and the loom and the forge shall be the tools of the Holy Spirit."

* * *

Canon Streeter on the Primitive Church

Canon Streeter tells us in his new and learned study of the primitive church that we are all in the right, Congregationalists, Presbyterians, Episcopalians, and all of us are primitive. "Everyone has won and everyone shall have a prize." This position he defends by a careful study of the church orders which came into being in the chief centers of activity in the apostolic church, Jerusalem, Antioch, Ephesus, Rome, Alexandria. But how did these first varied experiments come to be merged in the episcopal order? Where must we discover the secret? Here it is that Canon Streeter discusses the evidence of the New Testament documents in the light of critical study and along with these the data of the sub-apostolic age. The modern student of the New Testament does not draw that sharp line which was once drawn between the apostolic and the sub-apostolic age. The pastoral epistles, for example, and the epistles of Peter are to the modern critic evidence, less of what was true in the days of Peter and Paul than of what had come to be in the days after they had fallen asleep. It is always said that the church entered a tunnel when the apostles ceased and we see little of it, till it emerges in the second century with an episcopal order. Canon Streeter with the skill of a detective attempts to unravel the tunnel mystery—to show what forces were at work in the personality, for example, of such men as Aristion, Clement of Rome, and, of course, Ignatius, to bring about the change. He claims that if his contention is true, and all of us are in the New Testament, the moral is, we are free to make experiments ourselves in the present. This also has some bearing upon the church in India and China and Africa. . . . Among other important books I have only time to name "The Lord of Life," a composite book of much learning and by members of the Free Church Fellowship, and "The Christian Task in India," another composite book edited by Principal John McKenzie of Bombay—a book invaluable for all students of missions in India.

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Dr. Orchard Hopeful as to
Religious Outlook

In a new book, "The Present Crisis

in Religion," Rev. W. E. Orchard, of England, while conceding that "the more complicated and exhausting life which modern man is being compelled to live is draining his nervous strength and is considerably upsetting his mental balance," yet believes that the current lack of interest in spiritual things is temporary. "Recovery is certain," he says; "if we only go a little farther, we must come back;

Special Correspondence from India

Poona, June 28.

THE coming into power of the labor party in England has not caused any jubilation in India. The general belief among Indian public men is that Indians should rely on themselves and carry on the work of national or-

India and the organization irrespective of the British Elections of the consideration whether the conservatives or the liberals or the laborites have the majority in the British parliament. Considering the fact that it was by agreement between all these three parties that the all-white commission presided over by Sir John Simon was appointed to examine the working of the present reformed constitution in India and report to the British parliament about any further reforms to be introduced, it is obvious that the labor party will have to stand by this commission in the recommendations they will be making in the next few months. Whatever may be the recommendation of the commission it is clear that India is not

going to be satisfied with anything less than the status of a self-governing dominion as set forth in the report put forward by all the political parties in India under the leadership of Motilal Nehru. It is true that a party of Muslims and some of the so-called depressed classes are not in favor of the Nehru proposals. In a vast country like India it will be surprising if any proposals about its future government, however perfect they may be, were not to meet with the disapproval, genuine or manufactured, of some group of people. Considering the complexity of the problem and the extreme difficulty of reconciling conflicting interests, the Nehru report displays statesmanship of a very high order, and it has met with the largest measure of support which is possible in a country like India ruled by a foreign power. It is quite open to the labor party now in power in England to listen to interested parties and magnify the importance of the protests raised against the Nehru proposals and deny to India the grant of dominion status. It is also open to Mr. Ramsay MacDonald and his government to take a really bold step that will capture the imagination of India and help the millions of this land to feel proud to belong to the British commonwealth. The next few months will show what course the new British government will follow. The departure of the viceroy, Lord Irvine, next week to London is mainly for the purpose of discussing with the British cabinet the situation in India. Whatever may be the advice of Lord Irvine, it is up to his majesty's ministers to appraise the Indian problem at its true value and strive to do the right thing. The proposal made in some quarters that on the issue of the report of the Simon commission, a round table conference consisting of responsible British ministers and representative Indians should be called to arrive at an agreed constitution for India is a very sensible one. The solution of the vexed problem of the relationship between India and England is going to come as the result of some such action, and not through recurring inquiries and roving commissions as that to which India has been subjected in recent times.

Afghan Royalties In Bombay

The sudden appearance of the ex-king of Afghanistan, Ammanulla, with his accomplished wife, ex-queen Souriya and family and large party in Bombay prior to their departure to Europe has been arousing great interest among the people of India in the fortunes of Afghanistan. (Continued on next page)

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and what is called progress must carry us there. It may need a generation of atheism, revolution and chaos to teach mankind where alone its hopes can be found; a little forward thinking may, however, save us from such an awful experience. It is this forward thinking that we must press upon our generation; it will bring us back to religion by a safer and less suffering way."

Protestant America Spends 35 Millions for Foreign Missions

In a statistical table prepared by the International Missionary council, the aggregate annual income of foreign mission-

ary societies in all countries reveals a total of 60 million dollars spent annually on foreign missions round the world. The United States and Canada lead with an annual expenditure of 35 millions. Great Britain spends 11 millions a year.

Cleveland Daily Features Religious Progress

The Cleveland Plain Dealer inaugurated, last December, a department of religious progress, in which the city's ministers are asked to contribute articles on significant developments in religious and church life. The plan has worked well, and will be continued in the autumn. Among the ministers who have already contributed to the department are Rev. F. Q. Blanchard, Rev. Kirk B. O'Ferrall, Rev. Howard M. Wells, Rev. Dilworth Lupton and Rev. Louis C. Wright.

Kagawa and Henry Drummond

In an article entitled, "God Is Love," contributed by Toyohiko Kagawa to a recent issue of the Christian Herald, the Japanese leader, speaking of the beginnings of his real spiritual life, pays high tribute to Drummond's "The Greatest Thing in the World," which fell into his hands when he was a lad. "I was very much impressed by it," he says; "so much so that I copied every word of it into my notebook." He testifies also to the influence upon him of the stories of Frederick D. Maurice and Arnold Toynbee, who gave themselves to the service of the poor.

Chicago School Head Calls for Moral Training of Youth

Addressing the Chicago council of religious education a week ago on "Character Education," Supt. W. J. Bogan of the city's public schools said that if Chicago wants to become known as "the crimeless city" it may do so by building character as it builds skyscrapers—by having trained architects draw the plans and make the blueprints, and skilled artisans erect the structure. Erecting a skyscraper is not guesswork, he said, neither should character-building be.

Not Many Catholics in U. S. Congress

The Catholic Citizen reports that "although Catholics constitute from 18 to 20 per cent of the population of our country, they compose only about 8 per cent of the membership of the national house of representatives and about 5 per cent of the

on he died in the hospital as the result of injuries. Mr. Gandhi visited the old man in the hospital daily, and his son Devadas Gandhi was attending on him. In the statement recorded before his death the old man declared that he was himself responsible for the fatal accident. Mr. Gandhi is very much affected by this sad incident. . . . As the result of very heavy rain, serious floods have occurred in the Assam valley rendering thousands of people homeless, destroying rice, tea and jute crops and killing nearly a third of the cattle of the districts affected. Government is taking prompt measures for the relief of distress.

P. O. PHILIP.

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SPECIAL CORRESPONDENCE FROM INDIA

(Continued from preceding page)

It was owing to the reverses which he met with in his conflict with the present occupant of the throne that Ammanulla had to take refuge in India. The citizens of Bombay remember the triumphal way in which Ammanulla passed through their city a little more than a year ago before his last visit to Europe, and contrast the sad circumstances in which he has been in their midst on this occasion. There is widespread sympathy for him not only among Muslims but among all classes of people. The British government has generously given him every facility during his stay in Bombay. . . . The situation in Afghanistan continues to be as tangled as before. Conflicting reports reach India about the success or reverse of Habibulla Khan in his fight with the leaders of the tribesmen in retaining the throne he has wrested from Ammanulla.

Lloyd George on Mahatma Gandhi

A message from London dated June 22, appearing in some of the Indian papers reports what Mr. Lloyd George spoke at the Carnarvon missionary exhibition in high praise of Gandhi. He expressed in vigorous language his great admiration of Gandhi whom he described as the greatest Indian ever produced. Referring to Christianity in India, Mr. Lloyd George is reported to have said that western Christianity is the chief obstacle to its progress, and that the greed and hatred among the western nations and the wars in which they have indulged, have considerably harmed the progress of Christianity in India. It is rather unusual for an exponent of the British empire to speak in such terms about Gandhi who denounces the British government in India as satanic. Mr. Lloyd George is known in India as a British politician of the imperialistic type committed to the policy of maintaining the "British steel frame" in India at any cost. India has not yet had opportunity of knowing that he takes interest in the progress of Christianity. Anyway, the Christian cause in India is not going to be helped forward by the advocacy it gets from men like Mr. Lloyd George.

And So Forth

An old man who was attempting in Indian fashion to touch the feet of Mahatma Gandhi and thus pay homage to him was accidentally run over by his motor car. Later

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senate." According to the figures of the board of temperance and public morals of the Methodist church, there are 126 Methodists in house and senate; 75 Episcopalians; 72 Presbyterians, 57 Baptists, 40 Catholics, 33 Congregationalists, 21 Disciples, 18 Lutherans, 10 Jews and 7 Unitarians.

Albany, N. Y., Lutherans Dedicate "Friendship House"

As the first unit of the "greater First Lutheran church" of Albany, N. Y., "Friendship house"—for community serv-

ice—was dedicated by First church June 23-26 under the leadership of the pastor, Rev. Chalmers E. Frontz. Pres. Reed E. Tulloss, of Wittenberg college, delivered the chief address. The sermon was preached by Rev. Samuel G. Trexler.

Rabbi Sees Palestine as New Light of Liberty

Visualizing Palestine as a coming republic which will give the world a new eastern light of liberty, Rabbi Joseph Silverman, rabbi-emeritus of Temple Emanu-El of New York, in an address de-

Special Correspondence from Chicago

August 3, 1929.

IF EFFECTIVE steps are not taken to prevent it there is imminent danger of a recurrence of the tragic race riots which disturbed the peace of this city ten years ago. A week ago yesterday was the

More Race Riots? break of that shameful episode, and on that evening in

Jackson Park I witnessed an event which closely paralleled the incident out of which the race riots grew. It will be remembered that on that occasion a group of white men and boys undertook to drive a group of Negroes from a public bathing beach and in the fight a young Negro boy was drowned. Naturally the Negroes fought back, and soon mobs of white hoodlums were in full cry in all parts of the city like packs of hounds lusting for blood. Last Friday night, in the same manner, a large group of boys and men in Jackson Park took it upon themselves, as I overheard many of them say, to "drive the niggers from the beach!" Threats were made, stones were thrown, and except for the interference of the police it is certain that physical violence would have been done. The police surrounded and protected the colored group, which was made up of two or three couples, about a dozen young colored boys, and a troop of Girl Scouts. These all finally withdrew and quiet was restored.

But no one need imagine that the incident is closed. Trouble had been brewing at the beach for several days, as my own youngsters who swim there had informed me. A day or two before a group of young men had ordered Negroes from the beach, but the police appeared and the Negroes refused to withdraw. Thousands of them live in a fine residential area directly west of Jackson Park and they will insist upon their right to enjoy the privileges of the nearest tax-supported public beach. If a fight begins there, especially if there is blood-letting—and anyone who was present last Friday evening must recognize the terrifying possibilities of the situation—it is hard to see how it can be kept from spreading. The South Park commissioners are responsible for supervision of the park and theirs is, indeed, a grave responsibility in the present crisis. I cannot see that any other course is open to them under our constitution than to provide absolute protection for all citizens, regardless of color, in the exercise of their rights.

Little attention has been given to the incident in the news columns of the daily papers but several letters have appeared

written by both white and colored citizens. One letter informs the public that as a result of the attack upon the Girl Scout troop, "five of the girls are suffering from the effects of the stone throwing and that Mrs. Jennie Lawrence (mother of two of the girls) is paralysed from shock and fear and is in the Cook County hospital seriously ill, leaving at home four children to be deprived of a mother's care, the baby being only four years, and all because the scout girls were colored." It is appalling to consider the degree to which race hatred can kill human sympathy. If a very ugly situation is to be prevented from developing, energetic measures must be taken at once.

A Million a Month for Church Buildings in Chicago

The 1929 official directory of the Chicago Church federation, just published, shows that during the year ending June 30 Protestant churches and institutions in the Chicago area spent \$12,539,222 on building enterprises. The Lutherans lead with an expenditure of over \$2,000,000, and the Methodist Episcopal churches rank next with nearly a million. The Y. M. C. A. and Y. W. C. A. made notable advances. The combined expenditures of the theological seminaries for new buildings totalled \$3,225,000, and when it is remembered that all of this is additional to the large amounts expended in recent years by the Divinity School of the University of Chicago and the Chicago Theological seminary, both of which institutions have recently completed large building programs, it will be seen that theological education is an important element in the total educational enterprise of Chicago. Chicago has become the focal point of theological education in America, if not in the world.

And So Forth

Dr. Edward Scribner Ames and the University Church of Disciples of Christ which he serves as pastor were the subjects of a lengthy article in last Sunday's Tribune. Dr. Ames is also a professor of philosophy in the University of Chicago, dean of the Disciples Divinity House, and an author of international fame. The church, as the article says, "practices Christian union; has no creed; seeks to make religion as intelligent as science, as appealing as art, and as vital as the day's work." . . . Rev. Stephen E. Keeler, rector of St. Paul's church, Akron, Ohio, has been called to succeed Rt. Rev. H. F. Almon-Abbott, now Bishop of Lexington,

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livered in that city, described the holy land as he saw it on a recent visit. Because schools and synagogues are being built simultaneously with the colonization in Palestine, Rabbi Silverman said that the men and women of brawn, brain, and heart—the Chalutzim—who are settling there will make the country a religious, educational, and spiritual center for the entire world. A non-Zionist for 30 years, Rabbi Silverman said he was converted to Zionism by the Balfour declaration, which he felt made him a spiritual Zionist.

Death of Canon R. E. Jones

Rev. Robert E. Jones, canon of the Cathedral of St. John the Divine, New York city, died at a Massachusetts hospital July 19 after an operation, at the age of 76. Canon Jones had been at his summer home in Ashfield, Mass. Dr. Jones, who was canon bursar of the cathedral, was the oldest active member of its clerical staff in point of service. He had been connected with the cathedral for 25 years and had much to do with the building of the edifice. Because of his unusual services he long ago was made an ex-officio member for life of the board of trustees of the cathedral.

Protestant Benevolence Gifts Drop

A report of the Institute of Social and Religious Research indicates that, for the 11 denominations studied there has been a steady decline in gifts for benevolences since the peak year of 1920, representing the culmination of several denomination "drives." During the same period congregational expenditures have risen steadily.

One-Third of Native Hawaiians Are Mormons

At the recent conference of the Church of Latter-Day Saints, in Honolulu, it was announced that one-third of the native population of the Hawaiian islands are affiliated with that church.

Jewish Population of Palestine Increasing

According to an estimate by Major Ormsby-Gore, under-secretary of the colonies in the British house of commons, the Jewish population of Palestine at the close of 1928 was 149,554. Following the armistice it was estimated at 55,000, Major Ormsby-Gore stated.

SPECIAL CORRESPONDENCE FROM CHICAGO

(Continued from preceding page)

Ky., as rector of the influential St. Chrysostom's Episcopal church, Chicago. . . . Two Baptist churches which have been pastorless for some time have found the men to lead their work. Rev. James B. Ostergren, pastor of First Baptist church, Janesville, Wis., has accepted the call of the Normal Park Baptist church and will begin his pastorate in September. Rev. Robert Van Meigs, recently pastor of Immanuel Baptist church, is to become pastor of the Logan Square Baptist church, and will take up his work there September 6. . . . Dr. Charles S. McFarland, since 1912 general secretary of the Federal Council of Churches of Christ in America, visited Fort Sheridan where the C. M. T. C. is conducted, during the past week as the guest of Major General

Frank Parker and his staff.

. . . A notable series of lectures on "Cooperative Protestantism" has been given at the University of Chicago. Among the lecturers have been Dr. Samuel McCrea Cavert of the Federal council; Dr. Ernest Graham Guthrie, director of the Chicago Congregational City Mission society; Dr. Charles Hatch Sears, secretary of the New York Baptist City Mission society; Professor A. E. Holt and Dean Shailer Mathews. . . . Des Plaines camp meeting, said to be the oldest continuous summer resort within the Chicago and great lakes region, and for 70 years a factor in the religious life of Chicago and vicinity, enrolled about 600 at its recent ten day session. Bishops E. H. Hughes, Edgar Blake, F. J. McConnell, E. L. Waldorf and many other prominent Methodists had part on the program. . . . The 24th annual summer institute conference of the Epworth league was held at Conference Point, Wis., July 8-14. Approximately 400 high school and college students, delegates of Epworth league chapters of the Chicago districts attended.

CHARLES T. HOLMAN.

BOOKS RECEIVED

Aggery of Africa, a Study in Black and White, by Edwin W. Smith. Doubleday, Doran, \$3.00. The Heroic Life of St. Vincent de Paul, by Henri Lavedan. Translated by Helen Younger Chase. Longmans, \$2.50.

Overshadowed, by Eugene Lohrke. Jonathan Cape & Harrison Smith, \$2.50. The Galaxy, a Novel, by Susan Ertz. Appleton, \$2.50. Ex-Wife. Anonymous. Jonathan Cape & Harrison Smith, \$2.00. Marriage, by Edward Westermarck. Jonathan Cape & Harrison Smith, \$1.50. George Gissing, selections Autobiographical and Imaginative, with Critical Notes by his son, A. C. Gissing. Jonathan Cape & Harrison Smith, \$3.00. The Significance of Jesus, by W. R. Maltby. Doubleday Doran, \$1.50. The Koran, translated by E. H. Palmer. Oxford University Press, \$8.00. Availing Prayer, by Fay C. Martin, Gospel Trumpet Co., Anderson, Ind. Man and Social Achievement, by Donald C. Babcock. Longmans, \$3.00. Jesus of Nazareth, his Times, his Life, and his Teaching, by Joseph Klausner. Re-issue. Macmillan, \$2.50. Jewels the Giant Dropped, by Edith Eberle and Grace McGavran. Friendship Press, \$1.00. Jumping Beans, by Robert N. McLean and Mabel L. Crawford. Friendship Press, \$1.00. The Recovery of Religion, by Dwight Bradley. Doubleday, Doran, \$2.00. A Discontented Optimist, by M. S. Rice. Abingdon Press, \$1.25. Restlessness and Reality, by George A. Miller. Abingdon Press, \$1.00. Beginnings of the Christian Church, by W. D. Schermerhorn. Methodist Book Concern, \$82. Sunday in the Making, a historical and critical Study of the Sabbath principle, by Charles Herbert Huestis. Abingdon Press, \$2.00. The Happy Party Book, by Ethel Owen. Abingdon Press, \$1.00. Antiphonal Psalter, edited by Herbert Paken-Walsh. Diocesan Press, Vepery, Madras, India.

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DR. ELLWOOD insists that a worthy social science will not only have an adequate method and program of research, but as well a passion for the service and saving of mankind. As to physical science, he indicates that if it is to prove a blessing and not a curse, it will be not merely concerned with the material assets which it places in man's hands, but equally concerned with the moral quality in men which makes them safe trustees of extraordinary power. "Our civilization is imperiled today simply because it is ill-balanced. Our spiritual culture lags so far behind our material culture in its development that we have no adequate control over the latter." Here we have the mutual task of science and religion.

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